REDWIND

Issue 1
Donation: Fifty Cents

- Peace & Survival
- Poster
- Visions of Spirit
- From the Little People

Visions of Spirit

Before Red Wind

Laying here in the stillness
of a city night
with no crickets to sing to me,
trying to hum the Slow Eagle . . .
but it doesn't sound right.
I think of my family.
My little one sleeps so sound.
My man is outside and
my father sleeps as an owl
at night.
My sister comes in to see
what she can find
and goes back out.
So, here I sit wondering
and hoping things will be
alright
where we live.
Things in the future—
like the Winter.
I hope it will be
warm enough in our
house
and the wind doesn't
blow through the cracks in the wall.
I hope I can smile
a little more.

—Eneke-Awish

Now

On top of this mountain . . .
wind through the pines,
owls talking softly . . .
the stars touch the trees
and you feel yourself flying
in between the spaces
of the leaves.
You look and see
something small . . .
many small universes . . .
and loving each one, you realize how far
we've all come.
On top of this mountain . . .
our Mother Earth
shows us many things,
gives us many dreams.

—Eneke-Awish

Eagle In The Sky

Come gather 'round me and I'll sing you a song,
I'll tell you a story of people that were strong,
We live with nature in harmony,
Obeying the laws that were taught to me,
Greeting each stranger with an open hand,
Sheltered and fed him and called him friend.

Once I was wild as the eagle in the sky,
Free to love and to live and to die,
I roamed this land from the mountains to the sea,
Brother to the elk, the bear and the deer,
Up the rivers, the lakes and the redwood tree,
This was my land as far as I could see.

I had no jails nor prison farms,
No barb wire to do me harm,
I paid no one to rule over me,
No one owned the shade of a tree
I swam the ocean with a mighty shark,
Played with the dolphin and the moon was dark.

So come, be as wild as the eagle in the sky,
Free to love and to live and to die,
We'll roam this land from the mountains to the sea,
Brother to the elk, the bear and the deer,
Up the rivers, the lakes and the redwood tree,
We will live together in harmony.

—Semu Huaute

Copyright© 1973

The first buds of Spring
open and reach for the sun.
Your eyes dance hello.

Atop the mountain
eagles nest among the clouds.
Ants in our shadow.

Relentless ocean
grinds mountains into beaches.
Sand flea bites your toe.

The snows of Winter—
whiteness of all the colors
of the fallen leaves.
—Buffalo

Visions of Spirit

When Father Sun
Reaches out his many arms
To Mother Earth,
Restoring golden warmth
Upon the People,
They raise their eyes of agelessness
In the knowledge that
Today, tomorrow and yesterday
Are one when time is measured
In the sands of eternity
—Sun Child

We walk, we talk.
We talk of the people
who are strong,
who are brave.
We are the caretakers
of the land.
We are the makers
of the new ones.
We, who teach them
the old ways of life,
make them strong in their thoughts.
They are brave
to struggle to keep
the old ways.
They, too, will be
the caretakers of the land.
This is why we are
united in our minds . . .
to become one mind.

—Lala

RED WIND

Issue 1

Contents

	Page
Visions of Spirit	2
Red Wind: Peace & Survival	4
Poster	6
From the Little People	10
Arts, Crafts and Jewelry	11

Contributors: Grandfather: Spiritual Leadership and Inspiration. Buffalo: Editor, Writer, Photographer, Proofreader, Typist. Wolf: Art Director, Illustrator. Earth Feather: Layout Artist, Mechanical Draftswoman. Maya Joe: Photographer. Vicki Leon: Darkroom Work. Eneke-Awish: Art, Poetry. Cee Cee: Mechanical Draftswoman. Sun Child and Lala: Poetry. The Little People (Bezzi-Bah, Sisquoc, Sparrow, Hawk, Love, Gumbie, Bobby, Amuah, Elena, Naomi): Thoughts. Tintype Graphic Arts, John FitzRandolph, Irving Azoff, The Eagles, Linda Ronstadt: Special Assistance.

About the Cover: *70 year-old Grandfather and 2 year-old Bezzi-Bah at the tipi door symbolize the living dream of Red Wind: spiritual leadership by the elders to establish a brighter, happier future for Indian children of all tribes and thereby revitalize a natural life-style of harmonious survival.*

a letter to you

Dear Friend:

This is Red Wind's very first magazine. If there is any particular facet of Red Wind and / or Indian life you would like to know more about, please write and we'll try to include coverage in forthcoming issues.

From now on, **Red Wind Magazine** will be available by subscription and donation rates are as follows:

1 year $2.00
3 years $5.00

To subscribe or send a gift subscription, simply fill out the coupon and mail to **Red Wind Magazine,** P.O. Box 518, Santa Margarita, California 93453.

Thank you for your interest and support.

Sincerely,
The Red Wind Council

Red Wind Magazine
P.O. Box 518
Santa Margarita,
California 93453

Please send the person named below a subscription to **Red Wind Magazine** for: (check one)

☐ 1 year
☐ 3 years

Enclosed is my donation check (or money order) for:

☐ $2 ☐ $5

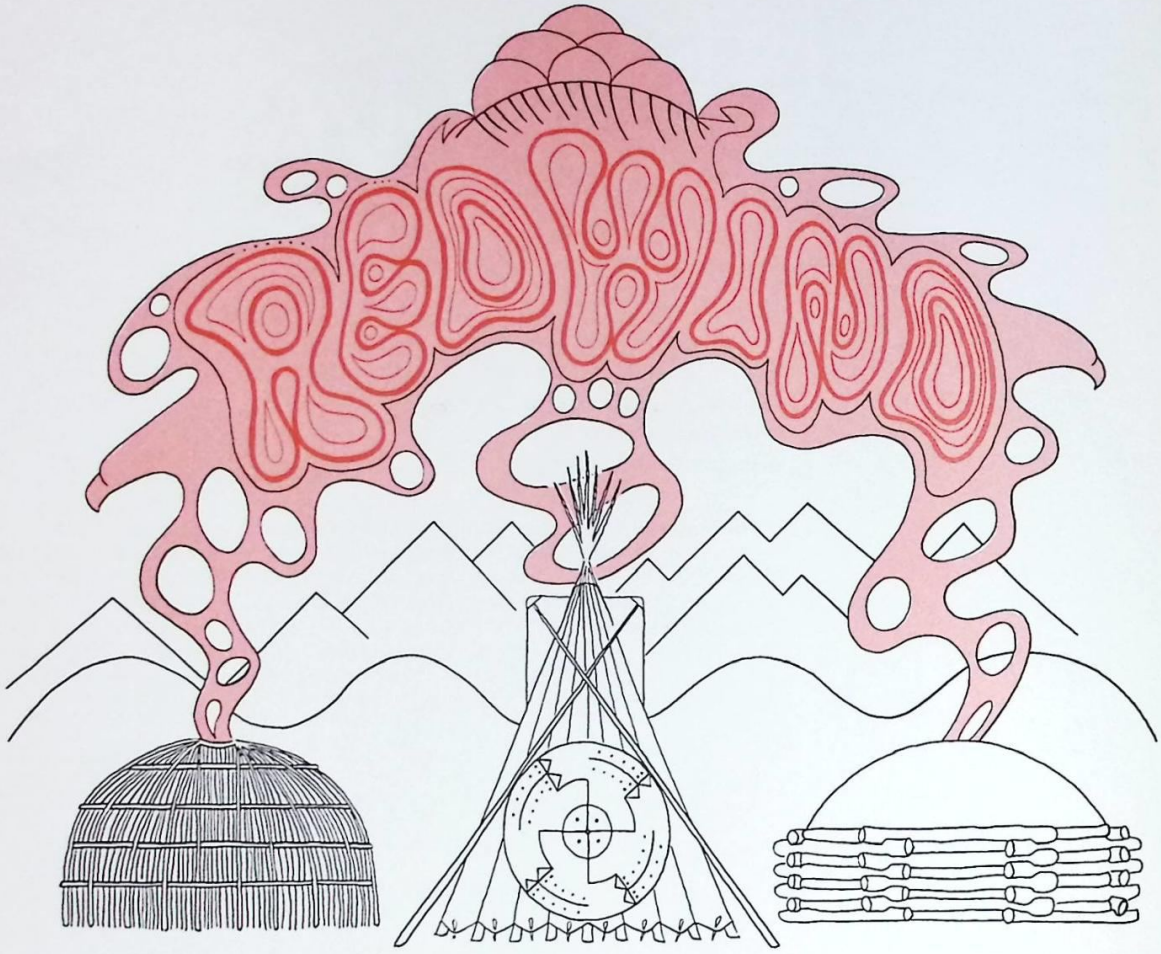
Name _____

Address _____

City _____

State _____ Zip _____

Copyright© 1974 by the Red Wind Foundation. All rights reserved. Red Wind is a non-profit organization dedicated to the revitalization of Indian life. Red Wind® is a registered name.



ESTABLISHED ···· IN ···· PEACE

DEDICATED ·· TO ·· SURVIVAL

On the entrance gate to the Red Wind Foundation, there is a sign that bears the legend: "No hunting, No drugs, No alcohol." What the sign might very well also include, since it is a firm Red Wind policy, is some reference to the fact that under no conditions will any violence be tolerated within the confines of the camp. As "Grandfather" Semu Huaute, Chumash Medicine Man, Spiritual Leader and Founder of Red Wind, points out:

> "To live in peace and harmony with one's neighbors and the environment is the Indian Way . . . the true path of survival. No revolution, war or hostile act ever led to anything but more of the same. And history clearly indicates that truth from the fall of the Holy Roman Empire to the current crises in Greece and the Middle East.

In the 16 months since Red Wind established itself on the 200 acres of the old Bethel Ranch adjacent to the Los Padres National Forest, approximately 27 miles Northeast of the town of Santa Margarita, growth has been both rapid and trouble-free. Many beautiful people in San Luis Obispo, Atascadero, Santa Margarita and other nearby communities have donated many prized goods and services and in turn, the Indians of Red Wind have taken an active, contributing role in community affairs. The foundation's drummers have played for Senior Citizens' fund-raising events, local church groups and in the rehabilitation program for inmates of the Atascadero State Men's Colony. In addition, Grandfather has given lectures for student groups at Cal Poly, Ventura College and many secondary schools. Furthermore, and perhaps most importantly, the Indians of Red Wind represent an economic boon to their area. Not one person at Red Wind receives any kind of government welfare and upwards of $65,000 have been pumped into the local economy by Red Wind purchases. It is a matter of almost

unimaginable pride to the Indians of Red Wind that as they become more and more self-sufficient, their entire community grows healthier and more able.

who lives at Red Wind and why

Chumash, Navajo, Saboba, Paiute, Pima, Tarahumari, Apache, Crow. Sioux, Arapahoe, Shoshone, Yakima Muchleshute, Yaqui, Sauk and Fox, Creek, Cherokee, Cree, Aztec, Zapotec, Delaware, Athabasen, Chippewa . . . perhaps never before and nowhere else except at Red Wind have Indians of so many tribes (23, in all) lived and worked together and agreed to govern themselves with one common council. For while Indians everywhere share a deep mutual respect and love for Mother Earth, Father Sun, the Four Winds, all plants and living creatures, each tribe enjoys its own very special customs, traditions and religious practices.

These differences are not more peculiarities or cultural "accidents." They are solidly based on the physical and spiritual demands unique to each tribe's homeland.

Today, these homelands have been cultivated in a way that is quite simply and precisely foreign to any Indian. In thousands of years of survival, there was absolutely never anything in the environment that even closely resembled the ports, forts, wells, bells, halls, malls, tracts, stacks, stadia, cinematoriums and psyche-delicatessens that now sprout so profusely in seemingly every field.

Thus, today, an Indian can choose to surrender his identity by being absorbed into the mainstream of the dominant culture with the status of an ethnic minority member or he can elect to help create and live at a totally self-governed Indian Foundation such as Red Wind. There are, of course, other alternatives (such as the bloody and senseless chaos of violence or a life of degradation and squalor on a corruptly administered B.I.A. reservation), but none that offer any real expectancy of survival.

To an Indian, you see, survival means a whole lot more than merely hanging on for dear life or scraping by with one's toe nails. Survival is a life style of self-determination and creative expression in harmony with nature. It is a flourishing, a true-self-perpetuating source of joy and inner peace that multiplies happiness in much the same way as does a flower in full bloom.

And so Red Wind exists because its people share the same sense of deepest necessity. This common bond

Murphy Road Runner and son, Taporica, enjoy a moment together at day's end.

has, in turn, inspired a spirit of unity so strong it cannot possibly be understood except by direct and personal experience. But here are a few ways it manifests itself. A Navajo craftsman, using materials and artistry his people have employed for generations, makes a pair of moccassins for the daughter of a Tarahumari farmer and her feet are beautifully protected for the Winter. The Tarahumari farmer harvests vegetables he has grown (where "experts" said nothing could grow) and then an Apache woman cuts and strings the vegetables to dry so everyone will have enough to eat in the months to come. Her Shoshone husband, a jewelry-maker, sells one of his necklaces and there is enough money to buy a Pima, a Crow and an Arapahoe a pair of workpants each from a nearby storekeeper.

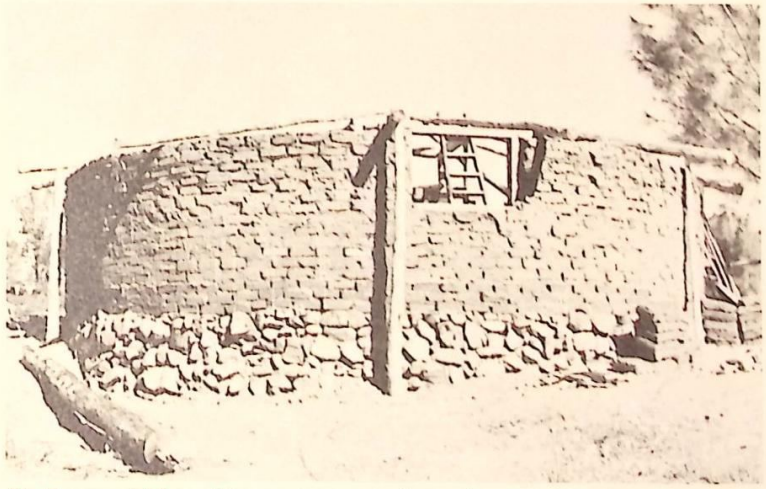
And so it goes. At Red Wind, each person is totally free, with the attendant responsibility, to be himself and do his thing. All concerned, then, reap benefits . . . including the people who happen to be Red Wind's neighbors.

history of Red Wind

In 1972, the Red Wind Foundation, through the efforts of its leader and president, Semu Huaute, acquired $10,000 seed money to use as a down payment on a piece of property. The money was granted to them by the Franciscan Order (Oakland Diocese) of the Roman Catholic Church.

Red Wind decided to settle in San Luis Obispo County, for this is a vital part of the Chumash ancestral land. Many artifacts and relics remain here today and the local Archaeological Society is vigorously protecting Chumash cave paintings discovered just a few miles from Red Wind land.
After exploring a number of properties, Red Wind negotiated for a $50,000, 200-acre parcel East of Black Mountain and adjacent to Los Padres National Forest in June, 1973. By August, the Foundation established residence.
Red Wind's intention was to put a one-acre Indian cultural and work training center on the land. The San Luis Obispo County Planning Department required a design plan for

continued on page **8**



The Ceremonial Round House at an early phase of construction. Now almost completed, the adobe structure will be authentic in every detail and afford visitors a rare living glimpse of the past.

One of the most recent works by famous Navajo and Red Wind artist, Daniel Benally [Wolf]. The work expresses Mr. Benally's conception of the destiny of Red Wind and the promise the foundation holds for Indians everywhere. A versatile craftsman, Mr. Benally creates in many media, including wood, leather and stone as well as oil paints, water colors and pen and ink.

continued from page **5**

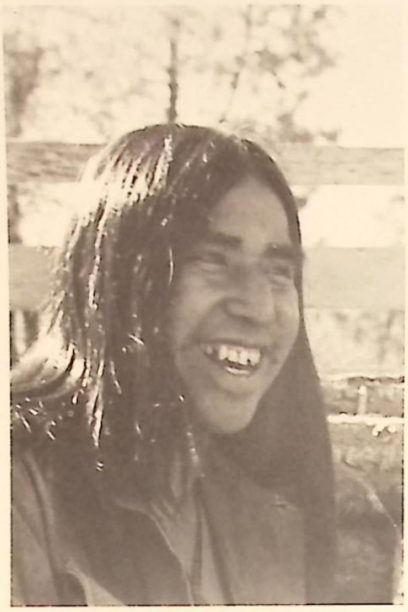
the center and this was drawn up by Red Wind with the help of Cal Poly architectural students. Red Wind also put together an Environmental Impact Report with the volunteer help of Cal Poly and Cuesta College soil, geology, archaeology and water specialists. The report was submitted to and approved by the planning department.

In addition to the center, Red Wind intended to develop and farm the land to help make the Foundation ultimately self-sufficient. This Fall, the first crop of corn, tomatoes, squash, peppers, cucumbers, watermelons and pumpkins was harvested and in the near future, greenhouses will be built to help provide a year-round food supply.

Thus far, Red Wind is making spectacular progress toward meeting their objectives. Here are a few milestones:

$3,000 Grant

On November 15, 1973, the Board of Directors of the county Economic Opportunity Commission voted to approve a $3,000 grant for Red Wind's handicraft program. The money has since been used to buy beads, paints, paper, glue, silver, solder, beeswax, thread, leather, turquoise, gold and tools. Today, the handicrafts program is thriving. Craftsmen are being trained and donations for Red Wind-produced jewelry, moccassins, headbands, ribbon shirts, etc., are helping the Foundation move closer to its ultimate goal of self-sufficiency.



Al Coyote smiles at the memory of his friend, Tony, falling into the adobe pit. Tony smiled, too, and hurt nothing except his Levi Strauss label.

help to senior citizens

In November, 1973, Red Wind participated in the first annual county-wide Senior Citizens Fall Festival. Through the Festival, Seniors raised $3,500 for the treasuries of 10 Senior clubs. Red Wind also initiated a Senior Citizens firewood program in which they cut, split and delivered firewood to low-income older people at $30 per cord (half the going rate).

Red Wind visitor and close friend, Kristin [left], plays with Sparrow Hawk [center] and Amuah.

Friends Of Redwind [FOR]

In December, 1973, the Friends of Red Wind Committee was formed in San Luis Obispo County. Composed of 11 citizens, the committee joined to help provide information packets to people interested in Red Wind, arrange for Grandfather and/or the Red Wind Drummers to appear before interested groups; make information about the Red Wind handicraft program available to the public; coordinate contributions of lumber, food and other items.

benefit concert

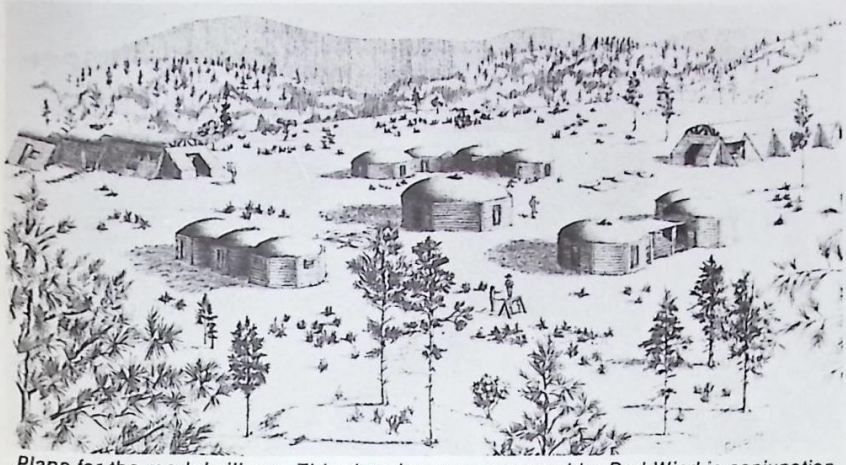
On March 16, 1974, at Cuesta College, Neil Young, the Eagles and the Red Wind Drummers performed two benefit concerts for Red Wind. More than $8,000 was raised for partial land payment, food and medical needs. Neil Young also personally donated two buffalo which will be bred in the hopes of eventually raising a herd. Red Wind workers and volunteers from various organizations and student groups were praised by numerous civic officials for creating a "model" concert that was totally organized, completely trouble-free and a source of inspiration to the audience.

$20,000 Grant

On July 25, 1974, Red Wind received a $20,000 grant from the Office of Economic Opportunity to develop a farm-ranch-orchard operation. Obtained from the Emergency Food and Medical Services Branch of the OEO, the grant is being administered by the Economic Opportunity Commission. Funds are to be used to develop a new water well (for drinking and irrigation), the purchase of equipment to build greenhouses for year-round vegetable production, the acquisition of livestock including pigs, chickens, dairy and beef cattle, the purchase of fruit and nut trees and the purchase of tools essential to the implementation of these projects.

Red Wind School opens

On September 16, 1974, having met county requirements for a private school, and having been duly licensed under the State Department of Education (and with no BIA affiliation whatsoever), the new Red Wind school conducted its first classes. The teaching of ancestral traditions of Native Americans is being given primary emphasis and the curriculum



Plans for the model village. This drawing was prepared by Red Wind in conjunction with cooperative efforts by architectural students at Cal Poly and Cuesta College.

also includes courses in social science, math, physical education, English, art and the physical sciences.

moving of burn site

On October 3, 1974, it was announced that Red Wind and the U.S. Forestry Service had reached agreement on an experimental land-clearing burn site for the purpose of removing ground cover to increase small game for hunters. The burn site was moved from an originally proposed site, just outside the boundaries of Foundation property, after Red Wind pointed out that the residue from the burn and silt runoff would have polluted the water supply and that Red Wind workers could clear the land by hand (without burning) at half the proposed cost to county taxpayers. Although a compromise, the present agreement is regarded as a victory by the Council since: Red Wind has no legal jurisdiction over land outside its borders; the move could not have been effected without considerable public support and pressure; and the Foundation is now at least no longer directly threatened.

a force in the community

Grandfather currently holds a Board of Directors position with the Santa Margarita Area Steering Committee, the representative body to provide community input to the County Board of Supervisors. In addition, Grandfather and the Red Wind Drummers appear frequently at colleges and elementary schools for the benefit of students throughout the county. Also, Red Wind fire fighters (many trained in Viet Nam) have several times voluntarily squashed brushfires in the neighboring Los Padres Forest and on private lands near Foundation property.

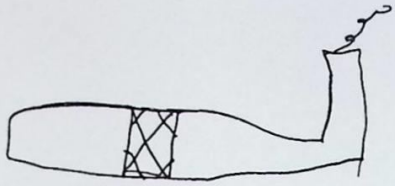
needs

Although, at present writing, Red Wind has paid off approximately ⅓ of the land purchase price through fund-raising activities and the coordinated work of its members, the problems that still confront the Foundation are both basic and enormous. The greatest of these are the problems of nutrition, health care, shelter and clothing. Since the Indians of Red Wind are determined to put aside as much of their meager economic resources as possible toward purchasing the land and building the cultural center, this forces them to cut corners on an already skeletal food budget and to indefinitely postpone medical and dental care. True, the first harvest from the garden did alleviate food needs somewhat, but it was not sufficient to feed everyone beyond a few weeks. As for the dwellings on the Foundation, most of them are of a flimsy and temporary nature and funds and materials are required before Red Wind workers can erect truly functional and permanent housing. And not so incidentally, many of these workers, as well as their wives and children, are in dire need of boots, shoes and other warm clothing for Winter.

At this writing, Red Wind has much for which to be grateful. Every morning at the Sunrise Ceremony and again, every evening, in the Sweat Lodge, the Great Spirit is thanked for having created Mother Earth, Father Sun, the Four Winds, all living creatures and for giving everyone at Red Wind the opportunity to revitalize the Old Ways and the hope of living in complete dignity once again.

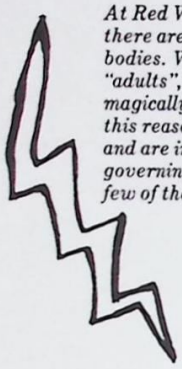
Along the road to economic self-sufficiency, all help will be deeply appreciated. If you are of an understanding heart and are fortunate enough to be able to make a contribution of food, clothing or even a few dollars, please send it to Red Wind, P.O. Box 518, Santa Margarita, California 93453. And may we all live side by side in peaceful harmony with nature and each other, for that is the path of SURVIVAL.

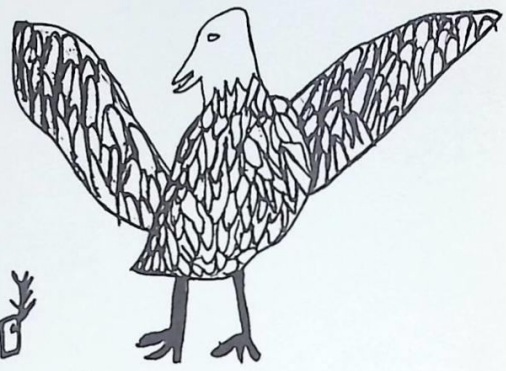
The handsome Galindo family poses at the Ceremonial Altar. From left to right: daughter Lala, father Big Eddie, mother, Rachel and son Little Eddie. Off working are daughters Yvonne and Naomi and sons Freddie and Bobby.



from the little people

At Red Wind, there are no "children" but there are beings in temporarily small bodies. While not as strong physically as "adults", they have a special and often magically clear way of seeing things. For this reason, they are treated with respect and are invited to contribute at all governing council meetings. Here are a few of their thoughts:





People

People are all equal. No body is better than others. There are all different shades of brown. Like they say, everybody is beautiful in his own way. No body is wrong. No body says anything wrong. Just different.

Naomi

Food is Sacred

All foods are very sacred. When we cook, we do not cook with anger in our minds. We cook with happy and good thoughts in our minds. We never waste food. If there is food left over, we feed it to the animals or the fire. We never throw our food around. We are always grateful to the Great Spirit when he give us meat. If we don't appreciate it, we may have to go without for a long while. So, we are always grateful for meat.

—Sisquoc

What I Want

I want to learn to make jewelry here at Red Wind. I can sell it for money. Then I'll give the money to Red Wind. If I had lots of money, I'd buy food for everybody and clothes. I'd buy trucks so everybody could go to town. I'd buy medicine when anyone was sick. My people are the Santa Cento.

—Love

The Fire

I know that the fire is my sister. If you build a fire with little sticks and with care, it will burn better and cook your food better. When I build a fire, I start it with little sticks and I never throw the wood in the fire. I put it in carefully and when I'm finished building it, I offer it some sage or tobacco.

Naomi

How I'd Like to Live

I would like to live in a cave. I would like it to be in Navajo Canyon at the cliffs. I would like my bed to be against the cave's back. It would be a mound of dirt covered with blankets. I would like to have a table and candles, too.

—Bobby

And you should see Red Wind's ribbon shirts, moccasins, beadwork and other crafts.

They're all created according to age-old tribal customs and techniques by the master craftspeople of Red Wind. And whether it be a rainbow beaded headband for a $4 ~~donation~~ or a regal squash blossom necklace, fashioned of pure silver, for a $1200 ~~donation~~, you'll find each item is made with love and painstaking care.

If you desire a turquoise ring or a necklace, headband, wristband, pair of moccassins, cradleboard, ribbon shirt, good luck fetish or the materialization of some idea you dreamed up, just write the master craftspeople and they'll custom create exactly what you want and need. But please send size information as well as the price range you can afford. (To help guide you, most rings are ~~exchanged for a donation~~ ranging between $20 and $40, moccassins bring $45 per pair and ribbon shirts, $25.) To receive the quickest possible service, write today to: The Master Craftspeople of Red Wind, P.O. Box 518, Santa Margarita, California 93453.

All Red Wind Crafts wear this symbol. It is your only guarantee that it is authentically Indian and made at Red Wind.

California residents add 6% sales tax.

Buffalo Bull and Princess Crooked Horn, the buffalo so generously donated by Neil Young. It is rumored they are "going steady."

Red Wind Foundation, Inc.
P.O. Box 518
Santa Margarita,
California, 93453

Non-Profit
Organization
U.S. Postage
PAID
Santa Margarita, Calif.
Permit No. 88